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BY PHILIP LINDSLY.

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THE following DISCOURSE *was delivered, and is published, at the request of the young Gentlemen composing the Senior Class in* THE COLLEGE OF NEW-JERSEY: *and to them it is now affectionately inscribed by their friend*

THE AUTHOR.

A SERMON,

&c. &c.

GALATIANS, I. 10.

"FOR IF I YET PLEASED MEN, I SHOULD NOT BE THE SERVANT OF CHRIST."

THE Apostle, after having twice pronounced them accursed who should preach any other gospel than that which he had already preached, proceeds in the text to repel the calumnies of the false judaizing teachers, who had represented him to the Galatians as one that suited his doctrines to the inclinations of his hearers. He exposes both the absurdity and the malignity of the accusation: and with conscious integrity maintains, that, his supreme desire and single aim was to please God, without any undue regard, either to the praise or censure of men. Previously to his conversion to the christian faith, he had been, as he himself acknowledges, an active, bigoted, intolerant party-zealot; a pharisee of the strictest sect; a determined, inveterate opposer and persecutor of the followers of Christ. He was now the reverse. He gloried in the cross which he once despised. Though last called to the apostolic office, yet he was ever first in labours, first in dangers, and first in sufferings.

His character rises so far above the ordinary standard of human excellence that he has deservedly become the object of a world's admiration, however unjust to him while liv-

ing. Yet, notwithstanding his great and decided superiority to most other men, he was humble to the lowest step of abasement and condescension: none ever thinking better of others, or more meanly of himself. He viewed himself as the least of the apostles; not meet to be called an apostle; as less than the least of the saints; nay, as the very chief of sinners. As a debtor to all men, and bound for Christ's sake, to risk his life in their service. Such were the honesty and the magnanimity of that man of God, whom, mercenary intruders into the sacred office, dared to calumniate and to slander.

1. The primary object, therefore, of the apostle in the text and context, doubtless was, to defend himself and fellow-labourers in the ministry, against the illiberal and unfounded abuse of the enemies of truth.

2. This, and similar declarations of the apostle, in another epistle, have been left on record for the instruction and direction of all preachers of the gospel: and particularly for the reproof of such as make it their chief aim to gain the applause of men.

3. And, to teach us all the duty of studying to please God; to honour and obey his holy law, steadily, cheerfully, and perseveringly, instead of yielding to the follies, the humours and the opinions of ungodly men.

Agreeably to the latter and more extensive application of the text, I purpose to submit to your consideration a few remarks on the great principle of human conduct recommended by this distinguished apostle. "For if I yet pleased men, I should not be the servant of Christ."

The doctrine of the text may be comprised in this single proposition, viz:

Those persons, who make it their principal aim and study to please their fellow-men, cannot be the sincere disciples or servants of Christ.

In order to illustrate this proposition in the most practical manner, let us

I. Take a cursory view of the character of those who are actuated by a steady desire to please God: and notice some of the distinguishing features of this character. And then—

II. Contemplate the converse of the proposition, or consider the character of those whose great ambition it is to please men: that, by a candid comparison of the one with the other, we may distinctly perceive the justness and propriety of the apostle's declaration in the text.

I. The duty to obey God in all things, and the character of those who conscientiously perform it.

Our obligation to love and to obey God, will not be questioned, it is presumed, by any who do not deny his existence. It is no less a dictate of reason than a command of revelation. The manner in which this love is to be exercised, and this obedience to be rendered, is explained in the Bible. Here we are taught the whole of what God requires of man. In this sacred book, and no where else, we discover the true standard, and the unerring rule of life. And our duty is, in every thing we undertake, to ascertain whether, in its progress and issue, we shall please God.—Whether we shall act agreeably to the precepts given us in His word. If not, we must forbear, let the consequences be what they may. God's will must be paramount to every other. He must reign supreme or not at all.

In making this broad statement, I do not mean to say or to insinuate that the judgment of our fellow-men is to be altogether disregarded, or even lightly esteemed; but that we are to value it, and to yield to it, only so far as it may comport with the revealed will of God. The approbation of men is, on many accounts, desirable. And if it

can be acquired without a sacrifice of our duty to God, or while in the conscientious discharge of that duty, it is well. But if it cannot be acquired on these terms, we may content ourselves by reflecting that we ought to obey God rather than man. "My friends," said the Saviour to his disciples, "be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

The desire of pleasing God must be constant and universal. Its influence must extend not only to actions and to words, but to the purposes and wishes of the soul. For all these, God will bring us to judgment. He will expose to light the hidden works of darkness. Every secret sin, every proud, selfish desire, every attempt to evade the rigour of his law, by a partial or hypocritical observance of its precepts, every deviation from the straight line of duty, every compliance with the maxims and fashions of a corrupt world to the dishonouring of Christ, will, if not washed away in atoning blood, be required at our hands in the day when God shall judge the world in righteousness, and award to every man sentence according to the deeds done in the body. There is, therefore, but one course which can be safely and consistently taken; and that is the high-way of duty, which leads directly to Heaven and to God. "For if any man love the world, the love of the Father is not in him."

Having thus generally illustrated the principle inculcated in our text, we proceed to notice some of the beneficial effects which are likely to result from it: or some of the most striking features which mark the character of the man who is habitually actuated by it.

1. Decision.—The man whose steady aim is to please God, will be a decided man; because he will have one

great and definite object constantly in view. All those grounds of hesitation and suspense, by which the mass of mankind are perplexed and retarded in their schemes and operations, will be removed. His heart is fixed. He has deliberately made his election and formed his purpose. He has come out from the world, and boldly enlisted under the banners of the King of Heaven. VICTORY OR DEATH, I was going to say, is his motto—but of victory he is sure. From the moment that the apostle, on whose words we are commenting, exclaimed, on his way to Damascus, "Lord, what wilt thou have me to do?" his resolution was taken. Not to be great, but to be good. Not to command, but to obey. Not to seize upon a favourable crisis to advance his fortune or his fame, but to count all things loss for the excellency of the knowledge of Christ Jesus his Lord. He instantly submitted, without consulting with flesh and blood. He humbly sought the divine direction, and when obtained, he persevered, without ever once listening to the suggestions of worldly interest or worldly policy, till he gained the crown of martyrdom, and was honoured with the brightest crown in his Master's kingdom. Perhaps the history of the world does not furnish a happier instance of decision of character, in its highest degree and purest form, than was exhibited in the life and labours of the apostle Paul.

This is a quality, indeed, which we always admire; whether displayed amidst the dazzling splendour of martial exploits, or in the bold discharge of painful, disinterested and benevolent duties. We admire it in wicked men sometimes as well as in good. In Cæsar, when passing the Rubicon, and trampling on the liberties of his country; and in Luther, when contending for the truth against Christendom in arms. In Pizarro, while deluging an empire with the blood of the innocent; and in Howard, while traversing a continent in search of the wretched objects of his boundless philanthropy. We admire it in the hero

and the warrior, as well as in the self-denied and devoted missionary of the cross. In Cromwell and in Nelson, as in Whitefield and in Martyn. But how different the objects at which these severally aimed; how different the motives by which they were influenced; and how different the estimate which the sober christian will make of their respective characters!

But this admired quality may exist and flourish in thousands on whom the public eye never fastens. The great mass of mankind live and die in the vale of obscurity, unknowing and unknown, except in the contracted sphere of their own immediate neighbourhood. But on these the Sun of righteousness may beam with all his radiant splendours. He may kindle in the heart a flame, pure and steady, which no dark cloud can obscure—no tempest extinguish. Here may be called into exercise, and here may be put to the proof, all the virtues which can adorn humanity, though the tongue of eulogy may never pronounce their praise. Though their names may not appear on the page of story, or in the annals of martyrdom, yet they may be truly great and good, and as resolute and decided in their Master's cause as those who have laid down their lives in its defence.

Here then, among genuine christians, however humble or however exalted, are we to look for the operation and the fruits of this ennobling principle. They have occasion for it every moment of their lives. Without it, they cannot maintain their ground against the most insidious and formidable enemies by whom they are constantly surrounded, and who are ever watching an opportunity for a favourable attack. Did they halt between two opinions; did they hesitate whom to serve, Jehovah or Baal; or did they attempt to serve two masters, God and Mammon; or to reconcile religion with conformity to the world, they would be undone. They would manifest a weakness and an indecision wholly unworthy of a christian soldier, and

wholly incompatible with the sublime object for which he professes to be contending.

In mere men of the world, great decision of character very frequently approximates to obstinacy and to an overweening confidence in their own judgment. In such it is as likely to operate to the disadvantage and defeat of their own favourite views and measures, as to their success—to their disgrace as to their credit. As was the case with Charles XII. of Sweden, and with Louis XIV. of France.

It is oftentimes, too, associated with other lofty traits, or qualities, or virtues, especially courage and magnanimity, which conspire to shed a lustre about a character, and a course of conduct, which every moral and religious principle forbids us to approve. Such is the fact in regard to the great mass of heroes as presented to us in history or in fiction. A daring, invincible, persevering energy of soul, displayed in the most trying situations, imparts a seductive and pernicious dignity even to the most selfish, most ambitious, most arbitrary and unprincipled scourges of mankind. Satan himself, as portrayed by Milton's graphic pencil, commands, by his bold decision in the midst of ruin and horror and despair, a portion of admiration—and, I may add, extorts the sympathy of the feeling reader.

But the firmness, courage and decision of the christian hero differ in *kind* as well as in *degree* from these qualities in other men, because they are of heavenly origin. In him it is not a mere constitutional hardihood or intrepidity which resists and overcomes all opposition when inflamed or impelled by some base predominant passion. It is a strength and resolution—an inflexible determination of mind to persevere, which is the product of grace—the gift of God—and which is essential to his comfort and well-being. He is not urged forward by the ambition of power or fame, but constrained by the love of God, as the ruling passion of his soul, to encounter every danger and difficulty in the pursuit of the noblest object which can be presented to the

enterprise of an intelligent and immortal being. Such was Paul. And such, in a measure, is every honest, faithful christian, whatever may be his standing or circumstances in the world.

2. Consistency.—The next valuable property or trait which we shall notice as distinguishing the man who studies in all things to please God, is consistency of character and conduct. This, too, is an excellence of the highest order: and although it may be found in some men who are destitute of religious principle, and who are acting, what the world esteem, an honourable part in life; and in multitudes of grossly wicked men who are sufficiently uniform and consistent in their wickedness; yet we think it can be predicated of none with so much propriety and emphasis as of the sincere christian.

No man can be uniformly decided and consistent unless he have some one great object steadily in view, on which all his affections centre, and towards which all his aims and efforts are directed. This object must absorb his whole soul. It must call into vigorous exercise, and direct and control all the energies and faculties of his being. Now to the christian, God is such an object. His eye is constantly directed to God—his heart flows out in love to God—and his every desire and purpose and endeavour is to please God. The world—its fashions, opinions, pursuits, are all fickle and changeable. But God is immutable. His law is immutable. The same things which pleased him yesterday, continue to please him to-day, and will please him to-morrow and forever. Consequently, in serving him habitually and faithfully, we shall pursue one direct, unvarying course through life. And every aberration from it will arise from our not conforming strictly to the rule which we profess to have adopted, and not from any change or inconsistency in the rule itself. The moment we sincerely resolve to be the Lord's, and his only,

our character is established. It has assumed a permanent tone and form and complexion. It afterwards undergoes no essential alteration, although we are continually advancing in holiness, and shall be so, till death be swallowed up in victory, and we be crowned with that perfect image of our Maker of which sin has robbed us. But were we anxious to please ungodly men, who differ not only from one another, but, at times, even from themselves; who are unreasonable, capricious, and unstable, we could never expect to obtain, or, at least, to preserve their favour, without the basest compliances and the most disgraceful inconsistencies. Our character, therefore, would be perpetually changing, or rather we should have no character at all.

True it is, there are many who are styled christians, and who intend to pass for christians, who make it their daily study so to conduct as to keep in favour both with believers and unbelievers. When a man of this description is summoned to the performance of any duty, he first inquires how much of it he may omit, or how much of it he must perform, and in what way so as not to endanger his reputation, or hurt his interest, or prevent his rising in the world. His main object is, so to manage matters, or so to play his card (to use a phrase sufficiently dignified for the chameleon-like character under consideration) as most effectually to promote his own designs; maintain the form and appearance of religion; preserve the confidence and friendship of his neighbours; and yet be suspected, neither of superstitious weakness on the one hand, nor of an undue compliance with the world, on the other. He is anxious not to be thought righteous overmuch by one class, and yet to appear sufficiently religious before another. Such a man God abhors. And such a man, after all, frequently fails to reap the despicable harvest which he so ardently covets and so dishonestly seeks.

The man who is truly devoted to God, who esteems his service a most reasonable service, as every real christian

certainly does, will be free from that spirit of murmuring and cavilling against the divine law as being too strict and severe, which is so peculiar to the world, and which is often manifested by those who fain would be considered as separated from the world. Like David, when restored to the divine favour, after a most grievous fall, he will have respect to all the commandments of God. He will be as conscientious and faithful in secret, when no man is the witness of his actions, as in public, when the eyes of the world are upon him. And in this respect he differs from all the world. In this respect he differs essentially from the hypocrite whose chief desire is to be seen and admired of men; and who, of course, is under no restraint when unobserved. Now every man, at all acquainted with the christian warfare, will readily concur in the opinion that this is at once a very rare and a very great acquisition. Every man who is conversant with his own heart will instantly acknowledge the extreme difficulty of yielding an unreserved submission and an unqualified approbation to a law which condemns as defective his most earnest endeavours to obey it. But difficult and rare as the attainment truly is, yet it is possessed by every child of God. Such is the victory which he has gained over the corruptions of his nature, that the law of God is his delight. He approves its restraints, its demands and its penalties. He would not have it less strict and less holy, were it in his power to make it so. He can adopt the fervent language of the devout psalmist, and, with his whole heart, exclaim—"Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy testimonies also are my delight, and my counsellors. Teach me, O Lord, the way of thy statutes,

and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."

3. CONTENTMENT.—The man, who possesses the spirit of the apostle as manifested in our text, is satisfied with his condition in the world, because God has allotted it to him. Whether his station be high or low, whether he be rich or poor, gives him no distressing concern, because he perfectly knows that on earth he has no continuing city, and that his future welfare depends not on his external circumstances here. With David he can say—"In God have I put my trust; I will not be afraid what man can do unto me." With Timothy he believes, that, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."

While other men hazard soul and body for the vain distinctions of this passing world, he enjoys more than the world can give, and what neither death nor hell can take from him. While they are wandering in the desert, and groping in the dark, after they know not what, he is carefully, though unperceived, laying up a treasure in heaven, which shall be to him an inheritance incorruptible, undefiled, and that fadeth not away. He is making sure of the true riches—the pearl of great price—whose lustre shall be untarnished, and whose value undiminished, when all the splendour and all the wealth of this world shall have perished forever. He is seeking, not the honour and the favour of mortals, who, to-morrow may forsake him or have nothing to bestow; but the favour and the honour of God, whose friendship is unchangeable and eternal. For whom God loveth, he loveth unto the end.

This was the source of that solid peace of mind which the great apostle of the Gentiles, in the midst of the severest trials and conflicts, so preeminently enjoyed. And I apprehend that real contentment can be derived from no

other source. Men have exercised all their ingenuity in speculation, and all their skill in experiment, on the all-important subject of human happiness: and, I suppose, it will be conceded that their plans and experiments have, without one exception, proved delusive and unsatisfactory. It is foreign to my present purpose to enter into a minute discussion of this common-place topic, of highest moment indeed to every human being, and which has exhausted the resources and the wit of the most capacious and exalted human intellect; but which still continues to be overshadowed by clouds and darkness—and impervious to the keenest powers of mere human vision.

If happiness were within the reach of mortal grasp, we may rest assured that the envied jewel would long since have been the property of some fortunate adventurer. The unremitting efforts and researches of hundreds of millions of men, during a period of six thousand years, would have been crowned with success; were the object within the scope of human enterprise and of human power. But this world still remains, to all its votaries and admirers, a vale of sorrow and discontent, of misery and disappointment. No matter what the sphere in which they move—no matter how exalted the stations which they occupy—no matter how much of the world they may claim as their own—still bitterness is in their cup; their days are few and evil; vanity and emptiness are written on all their possessions, and contentment is a stranger to their bosoms.

The Book of God alone unfolds a brighter prospect, and scatters light in the path of the hapless wanderer. It is only in the service of the God of heaven that any portion of pure felicity can be realized. In support of this position we might produce the testimony of both the wicked and the good in every age. For even the enemies of religion are constrained sometimes to do her homage; and while they feel the vanity of the objects which they most ardently coveted, and of the pursuits in which they most eagerly

engaged, they almost unconsciously sigh for the supporting energy and consoling balm of this despised, rejected, ridiculed system of heavenly grace and wisdom, through which life and immortality have been brought to light. And which, in spite of all their artifice and sophistry, brings at times conviction most painfully home to their hearts. An awful uncertainty and dread of the future are ever haunting the minds of those who are not prepared to meet it. And I doubt not that Voltaire himself, and all those who, like Voltaire, have most deliberately and openly bid defiance to the power of the Eternal, by trampling on his laws and by scorning the provisions of his grace, would, if their voice could be heard from the world of spirits, confess that they never knew what it was to be happy. Much less can we suppose them to be happy, who, while they half believe the truth, yet do never heartily embrace it and conform their lives to it. Theirs is a state of perpetual alarm and misgiving. To-day they resolve to reform and to seek the one thing needful: to-morrow the world seduces them from their purpose, and leads them still further astray: again they feel the remonstrances and the checks of conscience, and again determine to pursue a wiser and a safer course: but the good work is once more deferred to a more convenient season. They daily sin against light and knowledge: they do violence to their own convictions and wishes: and as they live without peace, so they commonly die without hope. Happy are those, and those only, who make it their constant study and their chief delight to please God. Theirs is the heavenly boon which kings and heroes and sages have sought and sighed for in vain. And though infinitely beyond the power of this world to bestow, it may be possessed by all without money and without price. My friends, would you be happy? God only can make you so. In his favour is life, and his loving kindness is better than life. In his presence is fulness of joy; at his right hand there are pleasures for evermore.

4. CHARITY.—A holy sympathy with the condition, character and welfare—with the feelings, sufferings, joys, and sorrows of his fellow-men, will prompt and distinguish all his words, measures and actions.

Supreme love to God—the loving of our neighbour as ourselves—the forgiveness of our enemies—the rendering of good for evil—the doing to others as we would have them do unto us—what a heavenly principle is this? What a delightful system of human conduct does it not inspire and enforce? Charity! precious, blessed, peace-speaking charity, on whom is thy celestial influence shed—even in these days of liberal and beneficent enterprises? Yes, I demand, even in these days of Bible, Tract, Education and Missionary Societies, who is it that breathes the pure spirit of that charity which "seeketh not her own, which vaunteth not itself, and is not puffed up?"

It is obvious that the giving of money to any object, however meritorious and important, is not an infallible evidence of charity: although the withholding of it may sufficiently indicate its total absence from the heart. But men may build Churches, endow Colleges and Theological Seminaries, bestow thousands on religious and benevolent institutions; yea, bestow all their goods to feed the poor, and give their bodies to be burned, and yet be utterly destitute of charity Even in those ages of christendom which we denominate the darkest and the most superstitious, a thousand-fold more of worldly property was actually consecrated to religion than is contributed by the enlightened, liberal, zealous, wealthy, ostentatious christians of the present day. Then it was that almost all of those noble literary and religious establishments, which now constitute the chief ornament and glory of Europe, were founded and permanently endowed. If charity were to be measured by the amount of pecuniary donations and alms-giving, then I affirm that Roman Catholic Europe, before the fifteenth century, had exhibited more of it in a given period, than

the protestant world can boast of in any similar period since. The rich may, of their abundance, cast much into the Lord's treasury, and yet be comparatively sordid and illiberal, as Scripture and daily experience very clearly prove. Nay, many a poor widow, and many a despised slave actually give more to charitable objects than do multitudes of those whose very profession is reputed to have charity for its basis.

There is a fashion too in giving, as in all other things. Many give to an object that is popular who would otherwise give nothing. It is their own interest, character, and influence that they have in view to promote by their seeming liberality. Their station in society demands of them a small contribution occasionally, and this they cannot refuse from a fear of becoming unpopular. They will, therefore, put down their names on a subscription list which is to be published to the world, while they would not bestow a six-pence where they could get no credit for it from their fellow-men. Regardless alike of the command of the Saviour, and of the eye of Him who seeth in secret, who looketh to the heart, and who will judge of the motive.

Men often overlook the claims to their generosity which are at hand—near at home—at their very doors—while they make a show of extraordinary sympathy and regard for remote objects, about which the public mind may happen to be greatly excited. They will give, for instance, to the rescue of the Greeks from Turkish oppression, while they forget that we retain in this land of liberty, a people as numerous as the Greeks, in a state of bondage, a hundred-fold more degrading and miserable than any Mohammedan tyrant ever dreamt of inflicting on his conquered vassals. I object not to our aiding the Greeks in their noble struggle for independence and the rights of man. Theirs is a good cause, and worthy of more substantial support than all our eloquent speeches have yet procured for it.

But when will christian charity awake to the tears and groans and cries and sufferings of the two millions of wretched Africans, who were dragged from their distant homes by christian avarice—not subdued in the field of battle, and subjected to the usual fate of a conquered people, as were the Greeks—and who are here doomed, under christian masters, to drink the bitterest cup ever presented to the lips of humanity? The very tenderest mercies which they experience at our hands, are cruelty and mockery, compared with the harshest treatment which the Mussulman has ever shown to a christian subject in time of peace. And even in the tumult and fury of rebellion, have the infidel Turks been more prompt to destroy and to exterminate, than are christians in seasons of insurrection among their christian slaves? How absurd is it for us to volunteer as knights-errant in the cause of liberty, humanity and religion, while the fairest portions of our land are cursed and blasted with ignorance and depravity and slavery and cruelty, to which the old world has never furnished a parallel!

Colonization Societies may do great good both to individuals here, and to Africa and to Hayti. They may do infinite good, especially to injured Africa. They may withdraw from us many turbulent, ambitious spirits—many lazy, worthless vagabonds—many who here would be burdensome or dangerous to the community, but who may, in a more congenial abode, prove a blessing and an honour to their species.—Nay, it is possible that in time they may succeed in conveying the whole black population of these northern states to the land of their fathers or of their brethren. Heaven prosper them therefore, and dispose every well-wisher to his country to countenance and to aid them! But they will never touch the tremendous evil which exists—which is every day rapidly augmenting—and which is already so threatening and appalling in its aspect that few dare to look it in the face.

Our slaves must be emancipated upon the soil which

they cultivate. There is no alternative. And here they will be emancipated, either by the fears, the interest, or the christian kindness of their oppressors: or, they will, by violence, wrest the rod from the tyrant's grasp, and drench in the white man's blood that soil which has so long been watered by their tears. Two millions of human beings cannot be removed. They cannot be kept in perpetual bondage. In twenty years they will be four millions—in forty or fifty years, eight millions—and so concentrated in particular sections of our country, that one daring effort will break their chains forever.

Give them christian instruction—give them the Bible, you will say. Good—give them the Bible, and teach them to read it. Christians cannot do less. What a horrible state is that which renders the distribution of the Bible hazardous to the peace and welfare of any community! But so it is. Give the negroes the Bible, and you virtually charter their freedom. When did the Bible ever circulate freely and generally among a people without inspiring them with a love of liberty, and eventually ensuring them liberty? The connexion of civil liberty with religious knowledge is so obvious that it has long been a hackneyed topic of declamation, in reference to every other people except the African slaves. To them, indeed, many affect to imagine that the Bible may be sent to render them more contented with their lot, to enable them to endure the driver's lash, to be insensible to the pang of separation from a husband, a wife, a parent, or a child, at the bidding of avarice or caprice; and to hug their chains in passive submission. As if they were by nature either better than all other men, or so far inferior to all others as to be incapable of feeling or appreciating the motives by which they are actuated.

Here then is a dilemma, rather awkward, indeed, for an American philanthropist to look at. We must either keep the negroes in profound ignorance of the Bible, or, by be-

stowing it on them, we must contemplate their eventual emancipation.

Partial experiment—particular cases prove nothing. A few individuals, here and there, may, by religious instruction, become the better servants, and, if really pious, live happily in bondage. But let the bible shed its light upon, and unfold its treasures to the whole coloured population, and an impulse shall be given to the mighty mass which no earthly power can resist or control. Twenty white men might live very obedient to their masters' pleasure in Algiers; but, twenty thousand, however christian they might be, would not hesitate to regain their liberty at the hazard of destroying the whole city, and of burying in its ruins the entire population. Such, whether right or wrong, is human nature. If the Bible be expected to achieve such miracles of passive obedience and non-resistance, why not send it to the Greeks, to teach them the grace of patience and submission, instead of furnishing them with money and arms to spread death and desolation around them? With what dignity and truth might not the Turkish despot retort upon christian freemen their inconsistency and contradictions!

Our christian ancestors, with the bible in every man's hands, and confessedly the most pious race on the globe, resisted even to blood, the very first encroachment on their political rights, and to secure them, involved their country in all the horrors of a civil war. And who has ever blamed them for thus withstanding—and for ultimately establishing the perfect independence of their country? Let us beware then of the kind of logic which we apply to men of like passions with ourselves. Assuredly, the day of retribution is at hand. It will be a terrible day; unless, by the seasonable intervention of our charities, we avert it.

Here is scope enough for all the charitable wisdom and enterprise of all our statesmen, philanthropists, scholars, ministers, and christians. When shall the united energies

of American charity and patriotism be brought to bear upon it with efficiency and success?

The slaves, I repeat, must be free, and will be free upon the soil which they now inhabit. I have not hazarded the assertion lightly, nor without having in mind a plan for the purpose:—but this is not the occasion for its development. My remarks on this fearful subject have been this day pronounced in a corner—where, if they do no good, they can do no harm. I should not have spoken thus in a slave-holding state. Prudence, benevolence, would have forbid it. When I shall have pitched my tent among the wretched sufferers beyond the mountains, I shall humbly look to Heaven for direction as to the line of conduct which duty may require me to pursue.

I have wandered from my subject—perhaps from my province—but I have wandered purposely.

St. Paul has told us what charity is, in the thirteenth chapter of his first Epistle to the Corinthians. And his own life was a happy comment and illustration of the doctrine which he inculcated. He sought not his own. He loved the souls of perishing immortals: and for these, like his divine master, he laboured and suffered and died. Riches and honours and thrones and diadems were beneath his ambition and his regard. He was willing to labour for the benefit of others in the field assigned to him, without one selfish purpose or desire in reference to his own personal comfort or worldly advantage. And sure I am, that, if this were not indisputably the fact, he would sink in our estimation.

As a herald of salvation, a man must be, and appear to be, above the world, and indifferent to its smiles and frowns, or he ceases to occupy that lofty eminence which commands respect, and which will command respect even from the most abandoned. That minister of the gospel who pursues his worldly interest with the same avidity as other men do, can never be regarded as fairly enlisted

in, or honestly devoted to, the sacred cause which he professionally espouses. Hence, in those countries where great ecclesiastical distinctions and princely revenues are attainable by the clergy, they are frequently sought with the same views, and by the same kind of management, with which the secular honours of the state, the army and the navy are coveted and acquired. Christian charity has no concern in the affair. Nor do the *wise* men of the world consider the ministerial office in any other light than as an honourable and lucrative profession to live by. And the *great* men often look to the Church as furnishing a convenient provision for their hopeful and graceless younger sons, on whom they can confer neither titles, nor fortunes, nor genius, nor learning. A pagan nobleman once offered to turn christian, provided he should be made bishop of Rome. Doubtless, many conversions have originated from a similar motive—and many a high place in the christian synagogue been reached by equally disinterested and devoted men.

In our semi-barbarous republic, to adopt the style of European courtesy towards us, the case is widely different; and therefore the enormous abuse to which I have adverted need not be apprehended. Still, something of the same spirit may possibly actuate a portion of our clergy; and much of the same sentiment in regard to them does certainly prevail among our people. And while we have on record the cases of Judas and Simon Magus, we may rest assured that men may be found base enough, even for a few paltry dollars, to assume the name and garb of Heaven's ambassadors. Here is, at least, sufficient ground for the most serious concern: and for the most rigid and impartial scrutiny into the dark recesses of our own hearts, by all who preach or intend to preach the gospel of charity to a ruined world.

The enmity and the prejudices of men are already deeply rooted and inveterate against our profession. Let us

beware how we provoke and increase this hostility. We have no powerful secular arm—no military legions to flee to for protection and defence. We are not even recognised by our constitution, government, or laws. We exist by sufferance—and are literally put upon our good behaviour. All this, perhaps, is as it should be. It is best that we should be dependent on the good will and voluntary contributions of the people. This, to be sure, is a novel state of things, and without a parallel in the history of nations. It is therefore anxiously and justly regarded as a great experiment—the success of which our European friends and foes do exceedingly question. That it will succeed I have no doubt. But, then, our clergy must be doubly circumspect, prudent and faithful. They must be wise as serpents and harmless as doves. Holy charity must throw around them her snowy mantle, and continually urge them on to deeds of love and kindness. This will prove their best defence—their surest panoply—and will cause to fall harmless at their feet many an envenomed shaft. It will protect them from the blind rage of the brutal savage—and the more malignant attacks of civilized power and rank.

That man who is devoted to the well-being of others—who goes about doing good—whose every action betokens benevolence—who is the enemy of none, and the friend of all—is safe the wide world over. He cannot be despised. He will not often be hated. Such, at least, is the present state of the world, that now he has nothing to fear. He may traverse our western wilds—or encamp with the African in his native deserts—or proclaim salvation on the banks of the Ganges—or take up his abode among the cannibals of the South Sea Islands—and, with charity in his heart, and beaming from his eyes, and speaking in his actions, he lives and labours unharmed. Not every where, it is true. For although Greek, Jew and Barbarian—Hindoo, Pagan and Mohammedan will hear, or not oppose;

yet christians dread and persecute the messenger of peace. Yes, among christians, where slavery has steeled the heart against every christian principle, the lamb has been rent in pieces as though he had been a tiger. But the blood of the martyred missionary will not be silent. Demerara shall yet hear his voice, in accents of terror, when her power to avenge shall have passed away for ever.

"Charity is not easily provoked—thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things, believeth all things, hopeth all things, endureth all things; suffereth long, and is kind." When shall it be said of christians, and of christian ministers—behold, these brethren, how they love one another! Whenever this happy period arrives, the world will soon be christianized. The conduct of christians will then preach in a manner too powerful to be resisted. The ten thousand practical heresies, which every day meet the eye and escape without ecclesiastical censure, will then cease to be a stumbling-block in the way of the jealous and unfriendly spectator. The question will not be exclusively about an orthodox creed—however essential that may be—orthodox conduct (if I may be allowed such an application of the term) will be the grand test of christian principle. The tree will be known by its fruits. And that man who does not live and act agreeably to the spirit and dictates of gospel charity, so far as this can be ascertained, will not be deemed a christian. However earnestly he may contend for the faith—however precise and punctilious may be his attention to all visible outward observances and ceremonies—however smooth, polite and dignified may be his deportment—however much of friendship and good will to others he may profess with his lips—however many ecclesiastical, literary, or academical titles, honours or rewards, may crown his apparently happy lot—however long, fervent, or elegant may be his prayers—however ready to speak, on all occasions, in behalf of religion, truth and hu-

manity—however humble and modest a countenance and demeanour he may exhibit, or however zealous, austere, self-denied, devout, and dead to all earthly distinctions he may appear to superficial observers—he may be all this, and vastly more, and yet be as destitute of charity as Judas Iscariot, or Saul of Tarsus while "breathing out threatenings and slaughter against the disciples of the Lord."

The Scribes and Pharisees were eminent in all these respects. They had all that beautiful, immaculate, solemn, imposing exterior which generally deceives the world, and yet had no more charity than the Devil their master. It is exactly such men that the world often love and honour now. Their object is to gain the world—and they do gain it—and, verily, they have their reward in it. How absurd is it for such honourable rabbies to talk of being persecuted, merely because they read in the Bible that good men will be persecuted—hence inferring, that being very good christians, they must necessarily be the objects of the world's hatred. Whereas, if persecution, hatred, opposition must await the christian, they ought to have decided by this criterion that they are no christians at all. Nay, they are the very men most apt to persecute others, as the history of the church can amply demonstrate. Were our Saviour himself to appear, and to act among them and their admirers, wherever they are to be found, just as he did among their predecessors in Judea eighteen hundred years ago, he would be denounced as irreligious—as a sabbath-breaker—as making void the law—as a blasphemer—as a friend of publicans and sinners—and, no doubt, the people would be as ready to crucify him, and many a proud dignitary to say, Amen!

Nothing is more common among these self-righteous and self-sufficient Pharisees, than, first to injure and oppress the real children of God, and then to complain of injury from them, that by slander they may vindicate their oppression. "For such are false apostles, deceitful workers,

transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

There is a species of artful prudence, or low cunning, which some men possess, and by which they are enabled to effect prodigies in this little world of ours. Without talent, learning or piety, they contrive to get a reputation for them all. They look wise—and say little, until they see where their own interest lies. They never originate, or take the lead in any great plan or enterprise. But, when they are well convinced that such plan or enterprise will succeed—that it is becoming popular—then they will step forward in its favour—help it along—and, if possible, put themselves at the head of it—and sometimes secure to themselves the whole credit both of the design and the execution.

They appear very learned, though they never look into books. Whatever they chance to hear, however, about books and subjects, they take care to display, at the proper time, and in such a way as to leave the impression that they have really trimmed the midnight lamp, though they may never have had fifty volumes at their command. They are very charitable too, because they commend every charitable institution, and statedly contribute their dollar to its funds, though they would have lived and died without doing the one or the other, but for the reason already assigned. They oppose no body, until they are sure he will be put down: and they befriend no body until they know he will rise without their aid.

Of friendship they are incapable. They are wholly wrapped up in self—a great mass of ice which the sun himself cannot melt. They sympathize with no body. Neither poverty, nor sorrow, nor sickness, nor death in those around them, can ruffle a feature of their iron countenances,

or touch a chord of their stony hearts. Their self-complacency is most admirable. And, yet, with all this seeming stoicism, they can stoop to the lowest abasement of sycophancy to win the smiles of the rich and powerful. They float along upon the surface of a smooth summer's sea—take whatever the world will give them—and are ever on the watch for some little morsel to increase their stock of *comfortables*. They are called *prudent* by this very charitable, discriminating world: and, when possessed of the usual honours and perquisites, they are hailed as wise, and great, and happy.

Happy the age in which we live—happy the Church of Christ—thrice happy my country—if there be no ground in truth and fact, for any of these sketches, allusions, or remarks. I would not willingly conjure up the ghosts of other days, merely to serve the uncharitable purpose of satirising or criminating the men or the doings of the present. Happy, I repeat, if there be no cause for it. And God forgive me, if in word or feeling, I have wounded the spirit of sacred charity. "Physician, heal thyself," ought to be the standing monitor to all who venture to denounce, condemn or censure others. It is easier to preach than to practise, to advise than to execute, to talk than to act. May Heaven grant us all that charity which "shall cover the multitude of sins"—which will clothe us with unaffected humility—constrain us "to visit the fatherless and widows in their affliction"—to spend and be spent in our Master's service—to be sincere, without guile, unobtrusive, self-denied, bearing with each other's infirmities—and overflowing with love to God and to all mankind!

Such, brethren, are some of the beneficial effects which may be expected to result from our being steadily influenced by that elevated principle which reigns in the hearts and regulates the lives of all consistent, faithful christians, and which so signally characterized the whole career of the great apostle Paul. To please God, implies, as you will

have perceived, the performance of all the duties which religion prescribes; not as a task, but with a willing and cheerful mind. We cannot please God unless we please ourselves at the same time. By this, I mean, that our chief and daily delight must arise from the practice of virtue and holiness—from a growing conformity to the will of God—from love to him—from zeal and activity in his service—from the hope and full assurance of enjoying him forever, through faith in the atoning sacrifice and perfect righteousness of Jesus Christ, the divine Mediator, who gave his life a ransom for many.

II. Now, in order to make a fair estimate of the wisdom of that man's choice who thus resolves, at every hazard, to please God; it may not be amiss just to glance at those who make it their principal business to please men. Whose grand object in life is to obtain their approbation. Who regard this as the sublimest object of human pursuit, and the attainment of it as constituting true greatness, and as the legitimate reward of superior talents, virtues or address.

It would be well for all whose hearts are intent on gaining popular or royal favour, to sit coolly down and carefully count the cost of its acquisition. Common prudence—mere worldly wisdom, dictates the propriety of such a course. No man ought to engage in any important enterprise, without previously ascertaining and duly weighing the difficulties which he may be called to encounter in order to success. Much less ought he to mark out to himself a line of conduct which may involve in it the character, destiny and happiness of his whole life, without exercising all possible caution and foresight. And in this country, especially, does it behoove our ingenuous and aspiring youth to ponder well the system which they are about to adopt in regard to the subject under consideration.

I am aware that there are extremes to be avoided here,

as every where else. That there is a Scylla and a Charybdis, between which it may be difficult, at all times, to find our way with perfect safety. With a view to honesty, and independence, and nobleness of spirit and of conduct, we may possibly verge to the extreme of manifesting indifference, and even contempt, for the judicious sentiments and salutary counsels of the wise and the good. To this species of high-mindedness, the apostle Paul lends no manner of countenance, either by precept or example. He was, on the contrary, remarkable for an amiable, conciliatory deportment; and for his indulgence to the innocent usages and prejudices of the various descriptions of both Jews and Gentiles among whom he laboured. He flattered none, but was courteous and civil to all. He complied with the customs and fashions of the place; when such compliance was not criminal. He neither ridiculed nor condemned what was in itself harmless or indifferent. And yet, during the whole course of his apostolic labours, he never once yielded to mere human opinion or authority, to the injury or dishonour of that heavenly religion which he inculcated. What a lesson for ministers of the gospel, and for all candidates for the holy office! He that hath ears to hear, let him hear.

Guarded by the distinction and the limitation to which we have adverted; let us, for a moment, look at that extreme to which men are generally prone. Let us follow, with an impartial eye, the man who sighs for fame and honour and office; and who thinks no sacrifice too great to secure them. Observe the dark and devious course he is obliged to pursue—the humiliating drudgery to which he is subject—the various, and oftentimes contradictory part which he is compelled to act—while he obsequiously humours the foibles and caprices of every man whose censure he fears, or whose praise and patronage he covets. Such a man, and there are many such, has no will, no steady purpose of his own. He is veered about by every popular

breath, and tempered to the spirit and complexion of the times. He is a time-server. To-day he is one thing, to-morrow another. In this company he wears one face, in that quite a different.

It is no matter what is the specific character of his ambition; whether to shine in the religious, or political, or literary world. The end is often the same in all. And the means ordinarily employed, at least in the first two, are very similar. Ecclesiastics have shown as much eagerness after power and distinction as politicians; and as little scruple about the ways and means of succeeding. The vanity of some men is, probably, as much gratified in being popular preachers, as that of others in becoming ministers of state. Many have manifested as much anxiety to wear a mitre, and as little delicacy and conscience in their endeavours to gain it, as others to win a crown and to govern a nation. The lawn frequently adorns the hypocrite, as the ermine does the knave. By these remarks, I mean to cast no reflection on ministers of the gospel generally; or on magistrates, judges and civil rulers generally. I refer to cases, however, of very common occurrence, and such as serve aptly and pertinently to illustrate the argument.

Now, suppose these accommodating, intriguing, ambitious spirits reach, at length, the goal of their wishes: some in the church, others in the state. And, suppose further, what scarcely ever happens, that they continue to enjoy their ill-gotten honours to the end of life; that is, during the cold winter of old age which still remains; for life is commonly near to its close before their purpose is half accomplished; yet, what is their acquisition---what is their reward? I know it would be useless to put this question to any actually engaged in the pursuit of these alluring and deceiving phantoms. They would, probably, smile at our simplicity, and our ignorance of the world. Or think us unreasonably austere and censorious; and as

travelling far out of our province in presuming to bring under review their honourable principles and conduct. But, I put the question to those who are still strangers to ambition's wiles and infatuation ; to mere spectators of the passing scenes of worldly pomp and folly, who can contemplate the imposing insignia of rank and office, without being dazzled or blinded by their splendour—and, again, I demand, what is their gain, even when completely successful ; what the recompense for all their pains and toils and anxieties? Temporal distinctions, it may be, to the certain forfeiture of eternal honours ; and the favour of men instead of the favour of God and the testimony of a good conscience. Put into the one scale wealth, honour, power, to whatever amount you please ; and put into the other the gray hairs and decrepitude of age—the evening of a long life of duplicity, intrigue, insincerity, restless ambition, crafty artifice, inconsistency, base compliances, cringing courtly sycophancy, or noisy swaggering professions of devotion to the populace—add to this odious mass of abomination, a near view of death, judgment, eternity, the pit of perdition, the fire that is not quenched, and the smoke of that torment which ascendeth up for ever and ever—and, tell me, is the prize worth the price which you must pay for it?

But even this view of the case, dark as it is, is much too favourable. Men are not so easily pleased after all. And should you make the attempt, in the most artful, prudent and skilful manner, it is a thousand to one that you fail of success. The minds of men are so variable—so perpetually vibrating from one object to another—alternately pleased and displeased with the same thing—that you may be easily defeated, take what course you will. Judging from facts, the chances are against you. The far greater proportion of the candidates for popular favour do not succeed : the presumption therefore is, from experience and

analogy, that you will not. When you shall have spent your best days, in order, as you imagine, to entitle yourselves to the esteem of your fellow men, and when you are just going to reap the fruits of your long and arduous labours; behold, some unforeseen incident, some fortuitous atom floating in the popular atmosphere, may thwart your proud schemes and blast all your hopes. Nay, men sometimes lose the confidence and respect of others just in proportion to the eagerness with which they court them. There is little encouragement therefore to make the attempt.

I do not mean to say that every man who attains to eminence in society—to high rank or power---is necessarily a bad man: but that those who pursue the crooked policy, and who stoop to the base artifices to which we have pointed, and, indeed, all who make the world, in any form, their idol, whether they seek its distinctions in an honourable or dishonourable way, are condemned by the divine law, and must be regarded as the enemies of God. Permit me also to observe, that, I have not advanced a syllable with the intent to discourage men from the service of their country and of their fellow men. Every man is bound to serve his country, and to do good to others according to his capacity and opportunity. But every man is not bound to strive, by means foul or fair, to govern his country. Many a christian serves his country effectually whose voice is never heard in her public councils. He is content to remain a private citizen, until he be fairly and honourably called into a more distinguished sphere; and then he will discharge his public and official duties, as in the presence of God, according to the best of his knowledge and ability, without any undue regard to personal consequences. And if a fickle people dismiss him without cause from their service, he retires from the chair of state with as much dignity and self-possession as he advanced to it. He re-

tires with the composure and independence of conscious integrity, and carries with him the love and respect of all good men.

Patriotism is an exalted virtue. It is a christain virtue. But the thousands who style themselves patriots and friends of the people---party-zealots who arrogate to themselves and their party all the virtue and all the wisdom in the nation ; no matter by what name their party is distinguished, or what political creed they profess to espouse ; prefer but slender claims to the high character they assume. Self or party is their idol. The large ideas which swell a patriot's bosom cannot enter their minds, obscured and narrowed by prejudice and ambition. That they should sometimes be disappointed is no matter of wonder or regret.

But, it is not merely the selfish aspiring demagogue who is thus foiled in his struggles for the wreath of laurel and the plaudits of his countrymen. The most deserving—the most truly patriotic---those who indisputably merit the public favour, are oftentimes wantonly discarded when their services are no longer needed. They are scornfully thrown aside, like useless lumber, and suffered to moulder away in obscurity. Or, perhaps, the scaffold, the prison, or banishment from his country, is the doom of the man who has risked his all in her defence. Yes, my friends, the history of every nation, ancient and modern, is replete with examples of man's ingratitude to man. How often have kings cruelly neglected their most faithful, meritorious subjects, to whom they were indebted for all their greatness, and without whom their crowns would not have been worth the wearing? Let the brave, magnanimous, triumphant leader of Justinian's imperial armies---let Columbus, the slighted father of this western world---let the amiable Fenelon, an exile from the court of a Prince to whom he had dared to be more faithful than any other subject in the kingdom---let these, and hundreds of others, be my comment and my proof.

How often, too, have Republics unpityingly beheld the war-worn veteran humbly begging a scanty subsistence from the very men whom his youthful valour had protected? How often, in their paroxysms of rage and jealousy, have they torn from their bosoms the most virtuous, upright, enlightened and useful citizens? Let Miltiades---let Aristides---let Socrates---let Cicero---let the De Witts of Holland---and multitudes of others who might be named, attest the fact. But the inconstancy and the ingratitude of Republics, as well as of Princes, have long since become proverbial.

Miserably disappointed then must he be, who ever expects to meet in the esteem and gratitude of his fellow-men, a satisfactory recompense for his labours and sacrifices in their behalf. Multitudes, in every age, have lamented, when too late, their folly in building on a foundation so unstable. When, instead of the anticipated golden prize---instead of the robes of state, and the greetings of the nation, they are met with coldness, scorn and pity. With what anguish, shame and remorse do they often exclaim; as did the once haughty, though then disgraced and humbled minister of Henry VIII.---"Had I served my God, with half the zeal I served my king, he would not thus have forsaken me in my old age!" "It is better to trust in the Lord than to put confidence in man. Yea, it is better to trust in the Lord than to put confidence in princes."

Thus, brethren, you see it is impossible to please all men. It is, in the highest degree, probable, that you will not succeed in pleasing even a small number for any great length of time together. It is absolutely certain, that, were you able to please the whole world; yet the world is not able to give you a reward adequate, or in any degree proportioned to the sacrifice you must make for the purpose. But, on the other hand, please God; and you may, at the same time, confer the greatest possible benefits on your

fellow-men, though they may not choose to acknowledge them. Still you have the decided advantage of the mere man-pleaser, since he may be disappointed here, and he has no hope for the future: while you live in the certain expectancy of a rich reversion in the world of glory, however harshly or ungratefully you may be treated on earth by your fellow-men. Moses and the prophets, Christ and the apostles were all hated, reviled and persecuted in their day. And yet, who will now venture to say that they were not greater benefactors to mankind than the wretches who opposed them? They laboured patiently and perseveringly through life to promote the best interests of unhappy mortals. But, in no instance, did they seek to please them, by flattering their pride, or by ministering to their vices. The world therefore rejected them, and affected to despise them. But God honoured them. And posterity, both the pious and the impious, are constrained to honour their memory; and to pay them a tribute of respectful homage which they cannot bestow on the most exalted of this world's favourites.

When in a right mood for contemplating and fairly estimating human character---how very *little*, how truly insignificant, do the *great* men whom the world have delighted to honour, appear by the side of the man of God, who preserved his integrity in the midst of a wicked and perverse generation, undaunted by threats and tortures, unmoved by promises and allurements; like Elijah, like Daniel, like Paul, and ten thousand others, who steadfastly adhered to their Master's cause in the day when faith was tried by fire---when the whole power and ingenuity of hostile kings and nations were exerted to terrify and to crush them? Who would degrade such men, though stoned, imprisoned, scourged, buffeted, exiled, murdered---by comparing them with the conquerors, and heroes, and sages on whom have been lavished the praises and the adulation of centuries?

But posterity generally have eyes to distinguish, and candour to do justice. On the page of history we can make wise and impartial discriminations. And we involuntarily, and often unconsciously, do homage to the few who have had courage to be virtuous. I say unconsciously, for what effect after all does this spontaneous testimony to the merit of the sainted dead produce on our own conduct? Do we not still, in spite of their example, and warning voice, follow the multitude to do evil? Does not the fear of man---a slavish regard to his opinion---a desire to please him---or, at least, a dread of displeasing him, restrain us from stepping boldly forward in the cause of truth and virtue? It is the fashion among our friends and acquaintances to be irreligious, and we have not resolution to resist the fashion, although it will lead us to ruin, and we know it. Probably, no consideration has more influence on the minds of youth in deterring them from religion than this. The maxims and customs of the world present an invincible barrier in their way to duty and piety. They dare not be singular, The ridicule of their companions suggests to them more fearful terrors than the wrath of the Almighty. The vengeance of Heaven they can brave ; but the sneers of the witling and the fool they cannot encounter. They are ready to forfeit the approbation of the wise and the good, but they cannot resist the fascinations, or endure the frowns of the wicked.

One artful, insinuating, unprincipled profligate has been often seen to acquire more influence among his associates than ten discreet, judicious, exemplary christians. Such is the delusive, bewitching, blinding character and tendency of vice. A friend may counsel---a minister of the gospel may warn—an affectionate parent may entreat—but all in vain. They are borne along by the stream of fashion: and in spite of every motive and of every conviction, they suffer themselves to be hurried down to the deep gulf, where repentance and remorse will overtake them

speedily; but, where hope, the last friend of the wretched, can never gain admittance. There, indeed, they may meet their companions and seducers. There they may find the fashionable, the gay and the honourable. There they will behold the votaries of pleasure and of mammon—the proud, the revengeful, the profane, the unchaste, the scoffer, the duellist, and the murderer. But all these will be transformed into fiends and tormentors. Instead of alleviating misery, they will add fuel to the flame which can never be extinguished, and give a keener anguish to the gnawings of the worm which never dies. Is there infatuation—is there consummate folly among the children of men—and is not this the infatuation and the folly the most inexplicable and pre-eminent? That a man should submit to be undone—to be trampled in the dust by his enemies—to be driven along like a lamb to the slaughter, or be led in chains like a malefactor to the gibbet, by pretended friends: where can be found a parallel to folly and infatuation like this?

Where is the man who labours to decoy the unwary from the path of duty and rectitude—who solicits his companion to sinful indulgences and excesses? Where is the destroyer of innocence, the insnarer of youth, the tempter to crime? Such a man is a demon of darkness—he is the emissary of hell—wherever or whoever he be! Whatever may be his character or standing or reputation in the world, he is the most odious and horrible monster in the Universe of God. The master whom he serves is not, in our view, so base, so foul a creature as he. That such a fiend, in human shape, should ever be found lurking and prowling for his prey in the consecrated groves of science, and within the hallowed walls of the temple of God.——Be astonished, O ye heavens, at this!—This is a thought which does not admit of comment. It is too big with horror to be dwelt on. I dismiss it with the fervent hope, that, to

every person present, it is as dreadful and appalling as it can be to the speaker.

Still, however, the opinions of the ungodly multitude sway our determinations and constrain us to follow in their train. Though we may not sit down in the seat of the scornful, and become the open advocates of vice, or the shameless adversaries of religion; still we shun her mild control and refuse her wholesome restraints. Though her ways be ever ways of pleasantness and all her paths peace: though length of days be frequently in her right-hand, and in her left riches and honour: though the divine word be pledged, that, if we seek first the kingdom of God and his righteousness, all needed temporal blessings shall be ours: though the history of man demonstrate the wisdom and excellence of our holy religion, and the folly and danger of opposing or neglecting it: yet we persist in preferring the favour and the praise of mortals to the favour and approbation of God, who freely giveth all things richly to enjoy to them that love and obey him. This is according to nature, though it be contrary to our reason. For even heathen philosophy could teach us, and has taught us, that, no enjoyment can be purer, more substantial or more exalted, than that which flows from a mind at peace with God and with itself. Which is independent of the caprice of fortune and the vicissitudes of time; which is unaffected by the malice of men or the convulsions of the world.

"Men and Brethren," said Paul, with the most perfect composure, when arraigned before the Jewish Sanhedrim, "I have lived in all good conscience before God until this day." With what a generous confidence does conscious virtue inspire the breast of a faithful servant of God.—With what serenity of soul can he contemplate the frowns and adversities, the changes and revolutions of this mortal scene! He is the only man on earth who can say with truth, and with a feeling of the sublime, "I fear God,

and I have no other fear." He alone can march fearless through the troubles of life, and fearless through the dark valley of death.

This discourse ought long since to have been brought to a close: but I feel constrained to trespass, for once, still further upon your patience. Seldom have I consented, by appearing in this awful place, to deprive you of the labours of more worthy and far abler messengers of peace. Gladly had I been a hearer this day, as on former days, could I have been satisfied that duty did not demand of me this last humble testimony to the truth and excellence of that holy religion which I profess: and which, it may soon be my privilege, and, I trust, with a purer zeal, to proclaim in a region of comparative ignorance and darkness.

I am now addressing an audience, on many accounts, of more than ordinary interest; and, I need hardly add, dear to me beyond every other. I am aware, indeed, that one immortal soul is as good as another. That the soul of a beggar, of a savage or a slave is as precious as the soul of a philosopher, a statesman or an emperor. But still, the christian philanthropist may be allowed to look beyond individual claims and individual happiness. He may contemplate the welfare of society at large: and in doing so, he will see reason frequently to be more solicitous for the conversion of a man of high standing and influence than for the conversion of a man in humble life. Because the former does, as it were, hold in his hands the destinies of thousands of his fellow-men; while the latter lives and dies comparatively to himself. I presume that none will mistake my meaning—nor suppose that I would have the humble poor man passed by, or think his salvation of little moment. Every soul is of more value than a world. Upon the most benevolent principle, therefore, may we pray

that they, especially, may become pious whose example and whose counsel will be likely to constrain many to walk in wisdom's ways and to become candidates for a heavenly crown. What a blessed paradise would not our country speedily become, were all our physicians, lawyers, politicians, instructers of youth, and college graduates, pious, faithful, consistent christians?

With this prospective view to future good, I have often surveyed the little company who usually assemble in this Chapel, with emotions of unutterable concern. As I have listened to the heavenly message, from time to time, proclaimed from this sacred desk, and felt the force of overwhelming argument, and the powerful, but tender, appeal to the heart and the conscience.—I have said, or thought, surely no ingenuous youth can any longer resist. He must be convinced. He will arise and return to his Father. And then, should all obey the heavenly mandate, and all become the reconciled friends of the Saviour, and all go forth, at length, enlisted on the side of truth and piety, and under the banners of the great Captain of salvation: what a mighty influence will they not exert, in their several spheres of enterprise and benevolence, upon the moral aspect, and the immortal destinies of thousands—and these again, upon the character and destinies of millions of their fellow-men, during the lapse of ages yet to come? Delightful anticipation.

But, in a moment, the illusion vanishes. The prospect darkens. The voice of persuasive eloquence ceases to be heard. The sound of the Gospel trumpet dies away upon the ear. Conscience again slumbers undisturbed. Thoughtlessness and indifference mark the countenance and the conduct. Mirth and pleasure banish the serious purpose, and silence the earnest inquiry—"what must I do to be saved?"—which was just bursting from the lips of the trembling and half-awakened sinner. Then am I constrained to reverse the picture which a too sanguine

fancy had drawn. Then do I behold the same accomplished and promising youth, already high in the world's esteem—courted, flattered, followed, imitated. But, alas, they are dragging in their train hosts of immortal beings to the chambers of despair! They have gained a fearful elevation only to sink the deeper into perdition's interminable gulf, and to become the eternal execration of the multitudes who perish by their hands!

You are destined, my youthful hearers, to be the instruments of incalculable good or of incalculable mischief in the world. Let this thought, even now, enter deeply into your hearts. It is enough to make an angel serious. For what purpose are you training here? Why has Providence distinguished you so far above millions of other youth? Wherefore all these precious privileges? Is it to fit you to wield a more powerful arm against Heaven's Almighty King—and to spread desolation and misery and death around you with greater certainty and effect?

You are, many of you, about to leave this venerable seat of science. Your academical career is closed. You will make your own estimate of the value of the instructions, and of the opportunities for improvement which you have enjoyed while resident within these walls You are already rejoicing in the prospect of being speedily free from college restraints; and of going forth into the world as candidates for its honours and emoluments. I wish not to diminish or to damp the joy which you may reasonably feel in the anticipation of an event so long and so ardently desired. But suffer me, with the most affectionate solicitude, again to remind you, that human science may prove a curse as well as a blessing. That, it is possible, some of you may have been preparing here only to act a more conspicuous part in the fiend-like work of corrupting and debasing the human character, of blasting immortal hopes, and of scattering the seeds of vice and misery wherever you go.

I rejoice, indeed, in the belief, that, however little I may have contributed towards guarding you against the snares and temptations which beset your path, and towards imbuing your minds with the salutary principles of virtue and religion, which alone can render science a hand-maid to usefulness and true honour, yet that this sacred duty has not been neglected. Others have laboured, and laboured zealously and faithfully to enrich your hearts with heavenly wisdom and enlightened piety. You have been kindly conducted to the pure fountain of truth and excellence. The Bible has been opened to your view. Its precious pages you have diligently studied. Its sublime doctrines and mysteries have been ably unfolded. Its practical precepts, its terrible sanctions and penalties, its cheering promises, consolations and rewards have been affectionately exhibited, and pressed home upon the conscience.

Let the Bible be the companion of your future lives and studies. Yes, were I now about to give my dying counsel to the dearest objects of my heart, I would say—clasp the Bible to your bosoms as your best friend and counsellor. Read it daily, and with humble prayer for the illuminating influences of that blessed Spirit who first inspired and revealed it. There you will learn the origin, the fall, the whole history of our once innocent and happy, but now guilty and wayward race. There you will behold the justice, holiness, wisdom, goodness and mercy of the infinite Creator, and Judge, and King, and Saviour, all harmonious in punishing and in redeeming the rebels against his government. There you will read the true character of your own hearts. A character which your reason and conscience will constrain you to recognise. There you will discover the necessity of that radical change in your whole nature, without which, you cannot delight in acts of dutiful and holy obedience. There you will imbibe that humble, teachable temper and spirit which will dispose you, instead of cavilling at the divine economy, to

sit down meekly at the foot of the cross, and to learn of Jesus, as little childen, the wonders of his redeeming grace.

The Bible will become a lamp to your feet, and a light to your path, during the whole of your earthly pilgrimage. It will teach you how to use the world so as not to abuse it. It will tell you how to employ riches, and honours, and learning, and power and influence, so as rightly to enjoy them yourselves, and to render them subservient to the happiness of others. It will animate your breasts with a hope and a faith, it will inspire you with a courage and resolution, which will carry you safely through every trial, cause you to triumph over every obstacle, and to rejoice, with joy unspeakable and full of glory, in the midst of an opposing and persecuting world.—Should it ever please God to prove you as he proved Job, and Daniel, and Stephen, and Paul; and as he is daily proving multitudes whom he loves and whom he will presently welcome to the brightest mansions in his heavenly kingdom.

And why should *you* expect to escape the common lot of humanity? The Sun of prosperity will not always gild your path. The season of sorrow and anguish and desertion may arrive when you least think of it. Obloquy, reproach, contumely and scorn may meet you where you had fondly anticipated sympathy and support. You may be wounded in the house of your friends. Yes, those friends, for whom you could have sacrificed every thing but your integrity, whose confidence and esteem you valued above wealth and station, whose good opinion and kindness you would have relied on as certainly in the dungeons of the Inquisition, or at the stake of martyrdom, as if you had been the idols of a nation, or firmly seated on the throne of the Cæsars—these cherished, revered friends may forsake you when the first dark cloud gathers over your heads, and leave you unpitied and alone, to breast the storm of envy, jealousy and malice, as best you can. Then comes the fearful trial of your faith and charity.

Then pierces the heart the keenest arrow ever levelled by the enemy of human peace.

Friendship! Is it then delusion all? Is it but a name for fools and knaves to sport with? No, there is friendship in Heaven, and there is friendship among all the children of God. You may need this last and bitterest token of your Father's love, to dissolve the charm which had seduced your affections from Him who will have the undivided heart. Then, in this moment of agony and universal gloom, comes the Bible with its kindly reproofs and hallowed consolations: saying—"The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God. My kinsfolk have failed, and my familiar friends have forgotten me. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." But, "like as a father pitieth his children, so the Lord pitieth them that fear Him. There is a friend that sticketh closer than a brother. When my father and my mother forsake me, then the Lord will take me up. The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. The angel of the Lord encampeth round about them that fear him. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

In a few days or weeks we part—to meet no more on this side the eternal world! This is a declaration so often repeated, on similar occasions, in this institution, that, it has become almost a matter of course: and the words scarcely convey a meaning to the mind. For teachers and

pupils to part, is generally regarded as an occasion of congratulation and rejoicing to one or the other; and oftentimes to both. That youth should be eager to depart from the scene of juvenile effort, emulation and discipline—however beneficial it may have been to them—experience tells us is natural and common. That they should contemplate, with joyous anticipations, the period when they may be permitted to gather the flowers which fancy strews along the path-way of future life; and to enter upon the proud theatre of manly enterprise and generous ambition, is not to be wondered at:—nor shall it receive from us any cynical rebuke or condemnation.

But there is an aspect, under which this subject presents itself to the eye and the heart of those who feel the deepest interest in their welfare, solemn and awful and melancholy and distressing beyond the power of language to portray. It is the thought, that, in the midst of all this buoyancy of spirit and of hope—of all this earthly attractiveness and fascination—of all these bright and cheering prospects—of all these dreams of virtuous exertion and honourable distinctions—of all those pleasures, joys and rewards which seem to stretch along to the remotest verge of the horizon of youthful imagination; and which cluster around his every view in the richest groups and most varied profusion, as if to chide his delay and backwardness to improve the passing moment, and to seize the proffered bounty of nature, thus pressed upon his acceptance—Oh, it is the thought, that, at this very moment of purest sunshine, when all creation seems to smile, and to hail with ecstacy the commencement of that youthful career which promises so much glory and happiness—it is the dreadful thought, that DEATH may be secretly lurking in the midst of the happy company, and insidiously making his approach to the vitals of some unsuspecting youth, on whose countenance plays the almost heavenly smile of assured confidence and unmingled delight in the fairy scenes which

a long life is yet to realize! Ah, my friends, would to God, there existed no reason for this heart-rending—and, to all human nature's proudest, noblest schemes, most revolting, tantalizing, overwhelming thought!

But when did a class of Nassau's favoured sons listen to the last paternal counsels and monitions of age and wisdom in this place,* to whom the thought would have been unseasonable? Or, from whose number one and another have not been summoned to judgment, within one or a few years after their departure hence? It is true, God, in his infinite goodness, has hitherto preserved these walls from the great destroyer: but frequently he is permitted to come very near to us, and, as it were, to spy out the victim whom he will presently seize. And many such victims have been seized within a few short months after we had bid them an affectionate adieu, who appeared as likely to live and prosper as any who now hear me.

Every year has added its notes of mourning to the catalogue of our youthful alumni. Within the past week, we have heard of the death of no less than three,† (God only knows how many more there may have been,) whose singularly amiable and exemplary deportment, while students of this College, will endear their memory to all who here had the happiness to instruct, or to associate with them: and whose talents and enterprise would have ensured them all that their several professions could reasonably have commanded, or their ambition coveted. Rejoice, therefore, with trembling, in the view of that resplendent but most deceiving world into which you are about to enter. Remember, that, like Sergeant, and Johnson, and Crawford, you may be cut down in the midst of the most brilliant

*A reference is here of course intended to the customary Valedictory Addresses of the Presidents of the College.

†Viz. Elihu Spencer Sergeant, Esq. of Philadelphia.
Rev. Daniel Johnson, of Newark, N. J. and
James Crawford, Esq. of Georgetown, D. C.

and successful career—or in the first stages of pious and benevolent effort—or before you can even begin the work on which your hearts are all intent. Read your own destiny in the fate of others. Let the dead speak, and warn you to be wise. Let death be provided for first, and above all things; then peace and joy shall crown your lot, be its complexion what it may. Then the world shall appear in its true colours: and though it may doom you to many trials, labours and disappointments, yet you can ever look, with a holy calmness and delight, beyond this tempestuous ocean, to that tranquil haven—to that blessed country where the wicked cease from troubling, and where the weary be at rest.

We part then, dear youth, to meet no more on earth. Shall we meet in heaven? God grant that we may all meet in heaven, and rejoice together in heaven—through infinite riches of free grace in Christ Jesus the righteous, who is over all, God blessed for ever!

And, now, farewell to these hallowed, loved, long-frequented retreats—these literary and scientific halls, and walks, and groves—these delicious fountains of truth and wisdom—these repositories of the richest treasures of ancient and modern genius—these sacred tombs which cover the ashes of the pious and the mighty dead—these healthful and cheering hills and plains—this favoured land of churches and of Bibles, of peace, liberty and abundance—these reverend fathers, brothers, friends—honoured colleagues, beloved pupils, respected fellow citizens—I bid you all an affectionate—a long—a last

FAREWELL!

APPENDIX.

AS the author, in the preceding Discourse, has taken occasion to animadvert, with considerable freedom, upon the subject of slavery, he begs leave to say, that, at the time, he had not the most distant idea of publishing his remarks: and when, upon solicitation, he consented to the printing of the Discourse, he did not anticipate a circulation much beyond the limits of the village in which it was delivered. Since, however, it is possible a copy or two may find their way to some sections of our country where the author would regret that his sentiments or feelings should be misapprehended, or misrepresented, he further adds, that, he had no intention to censure any particular portion of his fellow citizens more than another. Modern slavery, with all its evils and horrors, is the sin of Christendom. As it exists among us, it originated under the British government. It is an evil which we have inherited. It is acknowledged to be an evil, and lamented as such, by all our citizens. In some places it is felt to a much greater extent than in others. In several of the British colonies, it has assumed an aspect the most horrific and portentous. And it was, probably, rather from its character, as there presented, that the author received his impressions, than from what has yet occurred among ourselves. Still, the injustice, and the danger, and the demoralizing influence of slavery exist, in awful prominence, in this land of liberty and christianity. Who will deny it? Nor are the author's anticipations in regard to the future at all singular; or more fearful than have been often expressed by far abler judges. Mr. Jefferson, in a letter to Governor Coles, written ten years ago, predicts a catastrophe as

tragical, at least, as Mr. Wilberforce himself would have cared to hazard. "Yet (says Mr. J.) the hour of emancipation is advancing in the march of time. It will come; and whether brought on by the generous energy of our own minds, or by the bloody process of St. Domingo, excited and conducted by the power of our present enemy, if once stationed permanently within our country, offering asylum and arms to the oppressed, is a leaf of our history not yet turned over."

That our slaves will be free at some not very distant day, [illegible]s to be taken for granted by every body. The grand [illegible]ion is, *how* shall the work of emancipation be accomplished? *When* shall it be commenced? That the negroes can ever be transported across the ocean, is an idea too chimerical to be seriously entertained by any man. The probability is, that, an increase rather than a diminution of their numbers will be the consequence of the benevolent but tardy efforts of our Colonization Societies. When did any country lose in numbers by sending colonies abroad? From Europe the whole continent of America has been lately peopled, and yet Europe has been steadily increasing in population. But space is not here allowed for the argument.

In asserting that the slaves must be free in the land where they now live; their future amalgamation with the whites was not contemplated as desirable, or even possible. Nor is it necessary that they should reside together in the same state or community any longer than it shall be found mutually agreeable and beneficial. Territory may be assigned them for their exclusive habitation whenever they shall be capable of managing their own concerns.

No rash or sudden emancipation would be just, or wise, or politic, or humane. It would be Quixotism and madness to think of giving liberty to the whole mass at once, without any previous training or discipline. What plan could be devised and carried into effect for such a safe and

gradual emancipation, as would be consistent with the acquired rights of their holders, and prove a common blessing to all parties, still remains the great desideratum. Nor does the author mean, at present, to attempt to supply it by any speculations of his own upon the subject. Hundreds of writers might be referred to for opinions and information—as well as many important facts and successful experiments. Among the latter, the attention of the benevolent reader is particularly directed to the noble example recently set us by the Republick of Colombia; and to the system adopted by the late venerable Joshua Steele, for the improvement and eventual emancipation of the slaves on his own estates in Barbadoes.

It is believed that no insuperable difficulty will lie in the way whenever men shall be disposed to engage heartily in this good work. "The love of justice and the love of country (says Mr. Jefferson) plead equally the cause of these people, and it is a mortal reproach to us that they should have pleaded it so long in vain, and should have produced not a single effort, nay, I fear, not much serious willingness to relieve them and ourselves from our present condition of moral and political reprobation."

If it be our fixed purpose to keep them in bondage as long as possible, then do we act consistently and warily in withholding from them all manner of instruction. Enlightened men can never be retained in servitude except by a power so decidedly superior that resistance would be folly. Let knowledge be diffused throughout any community, and a speedy end will be put to all despotism, tyranny and oppression. Any system of education therefore designed for the Blacks, which comprehends even the simple art of reading, ought to look forward to their seasonable emancipation, and be preparatory to it. Otherwise we shall nurture in our own bosom an enemy who will eagerly seize the first opportunity to repay with a vengeance all our well-intended kindness. Let the light of science and

of the Bible shine upon the slave, wherever he is to be found in large numbers, and he will rend in sunder the strongest fetters, and assume that attitude which the conscious dignity of his nature claims as an inherent indefeasible right.

FINIS.